

During my deep study of Tadkrat-ul-Aulia—Qassas-e-Aulia, Bible, the old Testament—particularly its first five chapters—The—Genesis, Exodus, Leviticus, Numbers and Deuteronomy, known as Tohra (Toreit) and Holy Qura'n, a thought flashed unto me that there was a specific divine purpose in the edification of Hari Mandir (Allah's House) by the Sikh Gurus, the men of Peace and Faith and great visionaries of the age, to ensconce the holy Sikh Scripture—The Pothi Sahib—later Guru Granth Sahib, under compilation by Guru Arjan Dev (1563-1606 A.D.), the fifth Guru of the Sikh faith.

It was in the similitude of Hazrat Abraham son of Ezra of Ur, he an irrevocable iconoclast, disowned by his son Abraham, a staunch iconoclast (Quran IX-114), descendant of Prophet Shem, the progeniture of the triad Juddism, Christianity and Islam and the eldest of the three sons of Prophet Noah—of deluge and Ark fame: tenth descendant of Adam—the First Man—moulded by Lord, Jehova from Admah (heb) clay breathing in it His breath, combination of Spirit and Energy; (Sanskrit)—Shiva and Shakti or Purush and Prakriti; founded Jerusalem in the worshipful memory of the Israel's God Salem, later to be placed in by his Tabernacle containing Ten Commandments—Tohra descended upon Moses and Zaboor—The Psalms (nineteenth chapter of Old Testament) descended on Hazrat Daoud respectively. Hazrat Abraham (Ibrahim for Islam) equally founded Kaaba in Mecca (the mother of villages—Qura'n VI-93) to house subsequently Al Quran's descended on Hazrat Mohammad. Ezra is named Tohra in the Old Testament.

Tohra—Ten Commandments, had descended on Lord Moses (Moshe—Water born—Heb.) on Mount—Senai—Koh-e-Tur in the sacred valley of Twa (Qura'n XX-12) while holy Qura'n—"The best scripture which we have revealed the truth from the Lord—(Qura'n II 144) on Hazrat Mohammad during the night—"Lailat-ul-Qadr-Night of Power, a night in the month of Ramadan—17th February 1610 A.D. on the cave of Hira, near the Holy city of Mecca.

As only chosen men were endowed by God with skill and wisdom for the construction of sacred buildings, the Sikh Guru Ram Das (1534-1581 A.D.) and Guru Arjan Dev (1563-1606 A.D.) fourth and fifth successors of Guru Nanak Dev (1469-1539 A.D.) founder of the Sikh religion, planned and founded a village namely, Chak Ram Das (after Guru Ram Das' name) and built a tank therein in the years 1577-1578 A.D. at the site of an extinct ancient pond, namely

HARI MANDIR

Waheguru's Abode Sikh Bait-Ui-Haraam

By : Giani BRAHMA SINGH "BRAHMA," Ajmer

Amar Kund and energizing it rechristened it Amritsar—the Pool of Amrit—elixir—*Aab-e-Hewaa, Aab-e-Heyaat, Ma-ul-Heyyat*—Nectar or Som, a repetition of the mysterious law of nature and history" that sacred place is always a sacred place." Bearing on this Chak Ram Das also renamed Amritsar—the present city—in course of time growing into a seat of religious, cultural, economical and political power of the Sikh Nation.

And in the centre of this tank 500 feet long, 490 feet wide, 17 feet deep with thirteen steps, on all sides of the tank, with varying width, from 2 feet to 4 feet, Guru Arjan Dev had the foundation

brick of Hari Mandir laid by his spiritual friend Hazrat Mian Mir—Qadri Sufi saint of Lahore, on 14th, January, 1589 A.D., in advance, in the analogy of Prophet Abraham, to ensconce, the Sikh Scripture Pothi Sahib, a mystic poetic composition covering nearly a dozen and a half Aryan and Semitic languages and dialects in Punjabi—Gurmukhi (from the mouth of the Guru) characters—"Language of the folk (Quran xiv-4)—*Saadh-Bhaasha*—sung in 31 Shastric Raagas—Measures—by 42 divine contributors—Sikh Gurus, Hindu Bhaktas, Muslim Sufi dervishes, sans any discrimination of *Varna-Ashrama*—ranging from 12th to the 17th century. This is the Sikh *Qibla*—Ka'ba Jerusalem, Banaras, the first sanctuary and invincible place of worship for the peoples of this age—with ecumenical scripture and unrestricted place of worship and reverence.

Hari Mandir was planned, founded and built in India when Islam—the faith of the Prophet of Arabia, was religiously and politically entrenched irrevocably in its soil with its esoteric wing Sufism, a counterpart of the Hindu Bhaktism, overtly and covertly busy in *Tabligh*—spread of Islam. The Sufi dervishes sparing no pains to take advantage of the fluid social and political situations, to sow the seeds of disension and religious bigotry. The famous Hindu temples of Banaras, Muthura, Ayodhya, Budh Gaya, Tripuri, Somnath, Ujjain and Rameshwara etc., were shaped purely on ancient and Hindu religious and cultural notions with their deep and dark sanctum sanctorum—*Garba-Grahas*—with only one low door-entrance—symbolising with Primordial

Darkness whence Om Onkaar—Absolute—Hu—Vahu—manifested Himself at some beginningless point of time. This belief descended from Rig Veda and Tittreya Upanisad—"In the beginning of creation there was darkness hidden within the darkness." Manu Smriti equally declared that "In the beginning the universe existed in the shape of darkness."—*Tamabhotum*. In this darkness, the stone Deity Lingam made manifest in the dim light-Nebula—by the crafty Hindu priests-Brahmans—to keep up the unshaken oldage faith of the devotees. The Semitic open-spaced places of worship for only one deity never existed then.

The Sikh Gurus painfully conscious of the widening gulf between the religious and cultural living of the rulers and the ruled—Islam and Kufr—were very restive to find out some positive ways and means wherewith to close or bridge the said gulf. To achieve this end Guru Nanak Dev peripatetic for nearly quarter of a century (1497-1521 A.D.), covering thousands of miles on foot braving all physical and psychic hardships and hazards over mountains and oceans in India, West Asia and China delving deep into the Scriptures and canonical laws of all existing faiths, purely with this laudable aim. If one studies about 974 supernal hymns of Guru Nanak Dev enshrined in the Holy Sikh Scripture; (total about 5894), it becomes painfully evident of the quantum of anguish of that Vali Allah for bringing two belligerent faiths close to each other. Hinging on all this it was he-Guru Nanak Day, in the inception to leave instructions to his successor Gurus to provide or build some sanctuary whence Simran and Song—Zikr and Sama'—Bhakti and Bhajan—may perennially reach the mankind sans any distinction of caste, creed and gender:

*Khatri, Brahman, Sod, Vaish
Updesh Chaun Varnan Ko
Sanjha* (A.G. 748)

Divine sermon sharable by all the four castes and wherein believers of all the faiths be admitted for reverence and worship with love unimpeded and the sacred hymn speaks:—

*Ray ray dagahay kahau na kou
Aao baitho aadan sabh dehoui.* (A.G. 252)

"Avaunt: be gone of this house

No one would say;
Come, be seated
All, respect would pay."

Allah and Prabrahma shall be attuned to all listener of heavenly music to swell their bosoms with love, devotion and worship and for *Isnaan* and *Wazoo*—bath and ablution, one may have permanent and unimpeded supply of natural gift of transparent and pure water where *dadaar* and *baghla* frog and crane never showed their presence—the sign of the purity of the water.

And in witness thereof Guru Arjan Dev prayed:—

*So thaan bataavo meeta
Jithaty Hari keertan neeta.*

(A.G. 385)

Show me that place my Friend
Where God's paean are daily
sung.

And Guru Arjan Dev, a super eminent savant and scholar in both Aryan and Semitic traditions and lore, thus felt it expedient to associate both Islam and Hinduism rulers and the ruled, in the creation of such an *asthaan* holy place, focussing his divine vision on Guru Nanak Dev's teachings and Hazrat Mohammad's following revelation by *Allah Taala* :—

*La kay nil lazzinnat ko rabba-
hum lahum Gorofum minfi-
qiha Gorofum mub niyyutum
tajri minteholhul annharu
waada lahay la yukh loy ful
lahul me aad*—(Quran
XXXIX 20)

"But those who keep their duty to their Lord, for them are lofty halls with lofty hall above them, built for them, beneath which rivers flow. It is a promise from Allah. Allah faileth not His promise. (Glorious Qura'n and *Gallan Paar Diaan*.)

And to bring down the prototype of *Arshi Mahal*, (portrayed in the Holy Qura'n) Heavenly Mansion-Paradisaical Abode—*Swarg Dhaam—Sukhhavati*—meant for the denizens of *Bahashat*, on the face of this earth-Farsh—for the believers of all faiths, Guru Arjan Dev, thought no other better channel than to approach, his near at hand and revered by the Mughal Royalty, spiritual friend, Vali Allah Hazrat Mian Mir Qadri for the execution of his divine scheme.

To witness thereof, late Bhai Kapur Singh I.A.S. and National Professor of Sikhism writes in his booklet "The Golden Temple—its theo-political status," published by Academy of Sikh Religion and Culture—Patiala, as under:—

"The Nanak V requested his great contemporary mystic and Muslim savant Mian Mir Mohammad Muayyinul Islam, popularly known as Mian Mir, to lay the foundation stones of this temple and this fact signifies in,

relation to the Sikh doctrine." (Muayyinul Islam Supporter of the Muslims)

And reputed historian and journalist Sardar Khushwant Singh writes in his 'History of the Sikhs' Vol. I-1459-1839):—

"Guru Arjan's first task was to complete the building of a temple in Cak-Ram-Das. He invited the Muslim divine Mian Mir of Lahore to lay the foundation stone of Hari Mandir—the temple of God. Instead of building the shrine on a high plinth, on a level lower than the surrounding land so that worshippers had to go down the steps to enter it."

The readers would appreciate that the edifice of this Hari Mandir is cast in almost two and a half storey mansion representing "Lofty halls with lofty halls over them, with 38 *Surgdwaris*—north-south interlinking water ducts—*Annaharu*—Arabic—Canals flowing under the casueway—240 feet long bridge connecting *Deohri*—main entrance and the western front door of the sanctum sanctorum to enable the devotees to reach for paying homage to the holy Scripture, Guru Granth Sahib and listen the Gurubaani keertan.

Equally, believe it or not, hearing of this divine plan from Guru Arjan Dev, Vali Allah Mian Mir was emotionalised and offered his unreserved cooperation and services to lay the foundation brick of this *bait-ul-haraam* House of universal worship—for spiritual benefits of the humanity without caste, creed and gender and bridging the religious and cultural gulf between the Hindus and Muslims.

And equally believe it or not, the projection of the idea of the Hari Mandir being the prototype of *Arshi Mahal* of Qura'nic exposition is totally novel one from the author of the Punjabi anthology—*Gallan Paar Dian*—(The Things Beyond). The anthology reads:—

"Eh roop arshi mahlaan daa
Jannateyan dassey which
Qura'n,
Ayat wehween, soorat Alzumra
Nuhraan ouper Gharaye aiwaan
naan te aiwaanaan."
This shape of Heavenly Palace
For Babishtees told in All
Qura'n
Twentieth Ayat Soorat Alzumra
Canals flowing beneath with
sons over the rooms.
The austral vertical room is
known as Sheesh Mahal.

Reading accounts of Guru Arjan Dev's divine endeavours from within the holy Scripture—Guru Granth Sahib—and from the Sikh traditional chronicles about compilation of the holy Scripture and building of the holy

Mandir, for placement of the Scripture in its sanctum sanctorum—*Garbha Graha*—to be an eternal ethical and spiritual light and guidance for the posterity, I simply, wondered how Guru Arjan Dev's efforts and activities coincided with that of Lord Abraham's and Moses's activities for building a sanctuary at Jerusalem, five millennia before and at a distance of thousands of miles to esconce Lord Jehovah's Ten Commandments, was it the nucleus of holy Torah. Was it all an intuitive divination of that great visionary, Guru Arjan Dev, God's indiscriminate guidance to His *Vatis*, Gurus and Prophets, was it Guru Arjan's knowledge acquired from gleaning through Judaic and Islamic chronicles available with Sufi dervishes, (Islam being product of Judaic and Christian beliefs) or was it a mere repetition of the history ?

I am prompted to lift for the readers of this biography some part of "Patriarch and Prophets" by E.G. White, to show coincidence of spiritual activities of these "Chosen Men" irrespective of distances in space and time.

"God himself gave Moses the plan of the structure with particular directions as to its site and form, the materials to be employed and every article of furniture which it was to contain. The holy places with hand were to be figures of true pattern of the things in heaven.

God presented before Moses on the Mount, a view of the heavenly sanctuary and commanded to make all things according to the pattern shown to him. All these directions were recorded carefully by Moses and communicated to people for execution. (Names not given. In the case of

Hari Mandir, the works were supervised by Bhais Salo, Bhagtu, Bahlo, Majh and ubiquitous Baba Buddha. The last one coming in the service of the Guru's house since the days of Guru Nanak.)

God also instructed Moses, "Every man that willingly gives for the building with the heart mark the purity of the offerings thou shalt take offerings. In the inner part of the holies, was placed the Ark, the chest of the accacia wood (mark the type of the wood) overlaid with gold and costly drappings, depository of Tablets of stone upon which God Himself had inscribed the Ten Commandments. Hence it is called the "Ark of God's Testaments" or the "Ark of Covenant," since the Commandments were the basis of the Covenant made between God and Israel (Chosen people). Here the Guru Granth

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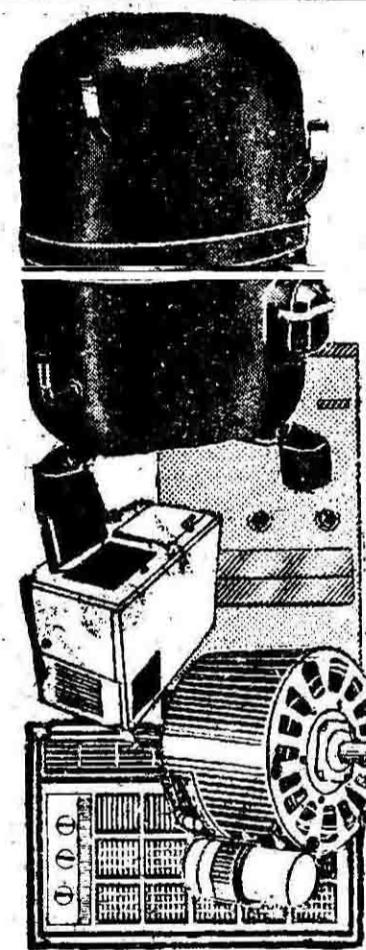
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(Pothi Sahib) being the Covenant between the Gurus and their Sikhs.

On the beauty and glory of thy sanctuary the writer says:— “No language can describe the glory of the scene present within the sanctuary. (Details omitted apprehending length—Scribe)

The Christianity believes that “Lord Jesus after his mundane sojourn became the first Head Priest of the Heavenly Temple where thousand thousand ministers unto him and ten thousand times thousand stand before him.”

Lord Abraham on the completion of the Covenant, sang and danced in abundance of gratitude for the Lord. Guru Arjan Dev, equally, after the completion of the Hari Mandir sang in abandon:—

*Dithey sabhay thaan naheen
tudh jehaa
Badho Purukh bidhaatay taan
tou soheya.*

(A.G. 362)

All sacred places I have seen
None of them hold thy peer,
‘Cause the Builder Divine hath
thee raised
Thou art of beauty loving and
rare.

As the ancient Prophets of Judaism, Abraham and Moses enjoined the divine privilege of personal encounter with their Lord God who imparted instructions for the benefit of the mankind, Guru Arjan Dev’s Waheguru was equally munificent to lead him in person for the completion of the holy Tank and the Hari Mandir.

When the digging of the tank of Nectar-Amritsar—was in progress, one day Guru Arjan Dev observed one superhandsome male figure of symmetrical body, radiant countenance, fascinating eyes, broad forehead, and unearthly charm, digging the earth with spade in the right hand and holding the basket with the left hand. The earth so dug was helped by his companions and heaped on the Thra—mound—where the edifice of the Hari Mandir was planned to be raised. Guru Arjan Dev divined him to be Purush Primordial. Aad Purukh—God Almighty Himself appearing from His Nirguna Swaroop—Formless Body into His Saugan Swaroop—Human Personality—to assist His devotee’s humanitarian cause. The other people doing the Kar-Sewa—Labour of Love—also saw this strange figure and the unusual beautiful crowd around Him. In inquisitiveness they enquired of the Guru as to who was that mysteriously fascinating personality and the crowd around him, busy in Kar-Sewa. Guru Arjan Dev in his ecstatic frame of mind sang:—

*“Santaan they kaaraj aap
khalya”*

*Hari kam karavaan aayeya
Ram.*

(A.G. 783)

God Himself standeth by his saints’ works

He hath thus Himself come to help in my job.

He is Hari Himself and has come to assist in the job of Kar-Sewa and the beautiful gathering around Him are the devtas the angels.

And to pay due obescience to this Divine Personality Guru Arjan Dev moved forward to Him where He was digging the earth and in the utter state of ecstasy *wajd* fell on His feet with tearful eyes in gratitude. The Unearthly Personality lifted up the Guru and embraced him lovefully and in the analogy of the Lord God on the mount, gave Guru Arjan Dev the following directions for the building of the Hari Mandir, recorded in the words of accredited poet theologian Bhai Santokh Singh in his reputed “*Sti Guru Pratap Suraj*”:

*Sar ondar ab Sri Harimandir
Sirjo, jiski rachna subder,
Jerah jwahar zaib baland
Sobhay bahou jim pooran chand* (34)

*Chahoun dis ko chahoun dar
sirjovoh
Ruehar bangla urdh kraavoh,
Ruchar bangla urdh kraavoh,
Pascham iskay setu rachavoh
Teerath teer paur banaavoh.* (35)

*Sri Arjan kee pakray baanou
Beyont bataavat sabh jag
nachou,
Eh-mero Mandir bar hoeye
Jiskee samta karey na koeye.* (36)

*Teen Lok mein hoeye na jaisa
Bhajan pratap baneye nit aisa,
Narak Nivaaran kanran mokh
Mero simran hoeye nirdokh.* (37)

Now raise Harimandir in the Holy Pond
Whose edifice shall be beauty bound.
Bedecked, ornamented in lofty form
Alluring look in full moon charm (34).
Make four doors, one each side,
Charming house over them bide,
Lay a bridge on western side
Steps on tank’s four sides provide (35).

Lord of all worlds, holding Sri Arjan’s arm
Showed him fane’s full design and form,
This my Temple shall be so rare
Peer thereof shall exist nowhere (36).
Equal thereof shall’t three worlds show
Whence glorious songs shall daily flow,

Saviour from Hades and salvation cause

My simran be there sans hurt and pause (37).

And I am prompted to believe that it was the same theophenic figure *Rabb—Allah—Rama—Hari Waheguru—God—whom Hazrat Mohammad beheld and met on Arsh-e-Burien—Seventh Heaven—on the night of *Mairaj*—ascension—from the holy Dome of Jerusalem Temple and whom he described as:—*

*“Wa ra aayato rubbi fi ahashe sooretin
Wa ra aayato rubbi fi sooretin shaabo marde qasam.*

I saw my Parvardgaar-Purveyor—in the form of a young boy without beard and with curly hair (Hadith) (Sakinat-ul-Aulia-pp-94).

The spot where Hari Himself was digging the earth on the completion of Hari Mandir was named Hari-ki-Pauri—the steps dedicated to Hari. This place is sited outside the eastern door of the sanctum sabcto. The devotees take *charnamrit—prasad—sacraanebt*—a handfull water from the holy tank, drink it, drip it in their eyes and sprinkle in their hair.

Golden Temple is a thing of beauty, worthy of honour, love, admiration and adoration. It is a virgin draped in unfading golden charm which human eyes, outer and inner, can not help peering at. Its mystifying fascination is *Benazir*—unmatched—peerless. It is a *darshan—mirror* reflecting heritage of *Bhakti* and *Shakti*—devotion and power—from Guru Nanak Dev to Guru Gobind Singh. I have witnessed with my own eyes while a child, second decade of the century, swarms of Tibiti laamas with their families, draped in wholy yak bide overalls, to ward off the cold, encamping in *Guru-Ka-Bag*, and open space outside the Temple, where now stand Shiromani Gurdwara Prabandhak Committee’s office and Guru-ka-Langar mansions come over the Himalayan range to worship the Temple of their Guru Rampoche—Guru Nanak who illumined their lives with his visits and teaching to their Viharas—sanctuaries. And an English man, probably a regular visitor to world sacred places, described Hari Mandir in his ‘*Guru Nanak*’ published in A.D. 1839, as under:—

“The sight from the roof of royal *boongas* is one of the most imposing in the world. The worship of the heathens (here he means non-Christians—Sikh) lies before us in its glory. We have stood on the tower of the Fort Antonia at Jerusalem and tried to conjur up the appearance of the “Court of the Lord’s House” in the days of the splendour of the Jewish hierarchy. From the roof

of the Parthenon we have looked over the enclosures of the Acropolis. But for neither of these ancient Temples, not for the great face of Diana (Roman moon-Goddess) at Ephesus, can we imagine a more venerably brilliant appearance. Neither at the time of Passover or the great Panathenaic festival gathered the thousands of worshippers within the portals. (Passover—Annual feast of the Jews to commemorate the destroying angel passing over the houses of Israelites when he slew the first born of the Egyptians.) Panathenaea—The chief national festival of ancient Athenes—the lesser held annually, the greater every fourth year.) It is a strange and solemn scene, lofty minarets standing as sentinels on one side. The umbragious foliage of the trees sets the white radiance of the marble and masonry, the rich gilding of the domes is reflected in waters: pigeons without number fly over the open space and from below comes up a hum of the men and women, bathing and praying and making threefold circles of the sanctuary, from the interior of which comes forth the murmur of priests chanting the sacred volume to accompaniment of the stringed instruments.” (It shows Rabaab and Sarangee were principal instruments then. Harmonium had no place for the Keertanias. The occasion of the visit too appears to be Baisakhi or Devaali. (Scribe).

And an another keen observer Baron Hugal, an Austrian Tourist in 1835 A.D. in his mystification writes in his “*Hugal Travels in Kashmir and Punjab*”:

“All Indian temple have something in them which appeals forcibly to the imagination and Hari Mandir is particularly mysterious and romantic in its character. It is surrounded by a golden roof very beautifully and skillfully contrived and is inlaid with marbles, a large door of gold opening into the temple which is surrounded with little vestibules, the ceiling being supported by richly ornamented pillars. The *tulao* or pool struck me with surprise—the water is as clear as a mirror, a rare occurrence in such places in India.”

And why it is so mysteriously marvellous about this Hari Mandir? It is no mystery to find because divine touch of two Aulia-e-Din, Guru Arjan Dev and Hazrat Mian Mir transformed the—mortar and bricks gone into its edification into flesh and blood, the powerful magnetising loadstone for humanity floating in Aab-e-Hayyat that visit it all the year round—365 days. It is a hallowed place where music of Allah’s revelations spiritually permeates millions of devotees, sucking saturation from the clean blue water of the holy Amritsar. Its mystic impact has defied any

dimunition on the psyche of those who came to pay homage here, all these four hundred years sans any geographical and colour distinctions.

It is personified *Shabd Brahma—Vag-Isha—Kalaam Allah—Logos—Word—Naam*, raised and drenched kneaded in Cosmic Energy by God-Oriented Souls whence *Primordial Vak* from its *Haranaya gorbha*—Golden Womb—calls humanity to *Shayvana*—harking; *Mannana*—Reflection and *Dhyaana*—Meditation to build a capacity to tread over *Siraat - ul - Mustqeem*—straight path—*Trigat*—to reach man's goal of not a simple *mukti*, liberation after death, but *Jivan Mukti* living liberation to enjoy the state of *Sahw* (Sufism) to serve selflessly—*Nish Kama Karma*—for any duration at his or her choice.

Guru Arjan Dev a peerless visionary forevisioned the need of future generations, non-parochially—*Sanjhi Sarb Jahaanay*—“collectively common for all the worlds” and something real for integration of mind and body and a setu—bridge for different faiths.

The music, keertan, sama', bhajans that flow out of Hari Mandir's sanctum sanctorum reaching the spirit dried ears of the listeners convince them to believe that what the song is

doing with the audience outside would be really happening with the singers, keertanias inside—the sama' is the meridian of the divine power.

Sikh traditions speak that with a view to people and popularise the nascent town of Amritsar, after the daily services of reading the holy Scripture and keertan, were commenced in the Temple and Guru Arjan Dev had made his own residence in *Guru-Ke-Mahal*—Guru's Palace—raised by the Guru's father, Guru Ram Das, towards the western skirt of the town, he encouraged and practically gave impetus to all the classes of professionals and workers, said to be about seventy two, to build their living places or accommodations with suitable free financial and land grants from the Guru's treasury. Professionals of fine arts and valuable trades were settled in the close vicinity of the Temple and the Guru's residence. The latter, has now been turned into a nine-storey mansion in commemoration being the birth place of Guru Tegh Bahadur on 1st, April 1621 A.D., ninth Guru of the Sikh faith. This fact of wise and farsighted settlement is even now manifest after four centuries of the sounding of the holy city. Though it is nowhere available in black and white but my presumptions and visible facts are that the following classes of

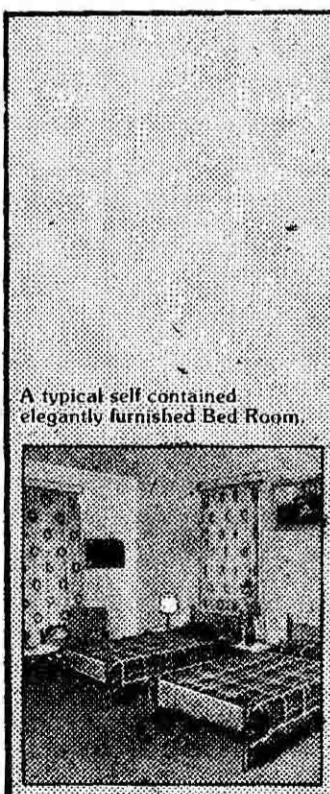
professionals and workers comprised original settlers under the Guru's divine care.

Pundits, Brahmins, Teachers, Writers, Astrologers; Drapers—cloth merchants—Bazzaz; Jewelers and goldsmiths; Booksellers-dealers in paper and stationary; Dealers in fancy goods etc.; Makers and sellers of household brass and bronze utensils; Dealers in *Paapat* and *Variaan* (a speciality of Amritsar) reaching all corners of the world, wherever Punjabis live, even to this day); *Pansaaris* and *Grossers*; Sweetmeat sellers; Dealers in sundry household necessities; Dealers in bamboo and bamboo ware; *Hakeems*-*Vaids* and *Jarrahs*; *Rabbabis* and Singers (*Rabbabis* were mostly Musalmaana—coming down from Bhai Mardaana's clan); Ivory Artists; Dealers in flowers, *Dhupias*; in harness wares for houses and bullocks; Dealers in Wheat, Rice, Daals, Rock salt Soap; Sugar, Shakkar, Misri, Gur, Ghee and steel—these trades had independent Mandis or Markets and even the localities therefor are still named after these commodities. Dealers in building materials; Timber Merchants; Maamaars-Raaj-Masons-Brick layers; Carpenters; Black Smiths; Sang Traash; Chittarkaars; Painters and Naqqash; Kirsans-Gujjars—Maalis; Washermen and Dyers; Weavers and Wool Carders;

Potters; Barbers; Shoemakers; Naqqaala; Suthras; Band Players; Aatish Baaaz; Baazigars; Shikligars; etc. Workers of lower rung and professions who generally assisted in day to day execution of the above trades were smoothly settled in convenient localities.

The Sikh priests who served to the spiritual needs inside the Hari Mandir almost from 3:00 hours in the early morning to 22:00 hours, late in the evening, were class of their own, men of high esteem and reverence, known as *Granthis*, men in attendance on the sacred *Granth*—Holy Book were settled in *Boongas*—quarters—adjacent to the Temple for convenient approach to their duty places.

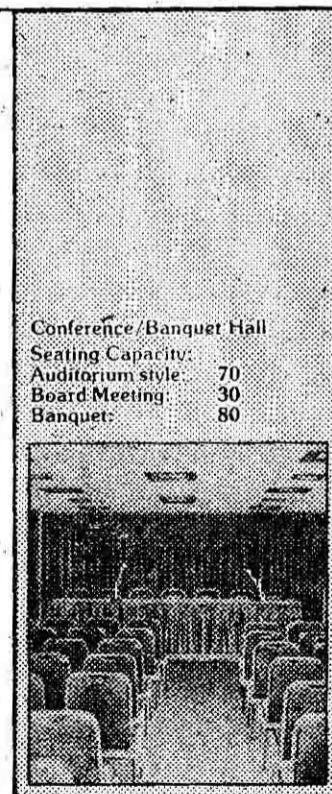
And in my deep moments—
Of solitude and reflection,
I hark Guru Arjan
Calling in agony:
“I gave ye a Hari Mandir
Of peerless beauty and charm;
A Sar brimming with Amrit;
I gave ye a Holy Granth
Konz-ul-devotion and wisdom.
But ye listen it nought
But ye read it nought,
Those who listen it,
Those who read it,
They understand it nought.
Those who understand it,
They follow it nought.
Shayvana — Mannana — Dhyananu.
Ye totally unhear the Voice.



A typical self-contained elegantly furnished Bed Room.



Silver Plate Restaurant
Excellent Punjabi, Mughlai &
Continental cuisine with well
stocked bar.
Open noon to midnight.



Conference/Banquet Hall
Seating Capacity:
Auditorium style: 70
Board Meeting: 30
Banquet: 80

There is more to this Hotel than superb location and accommodation

At Diplomat, the gentle traditions of Indian hospitality and service are blended with the comfort one never forgets.

52 air-conditioned rooms with all modern amenities. Other services include 24 hrs room service, 4 channel piped music, private telephone, safe deposit lockers.

Silver plate RESTAURANT & BAR

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